

في الدفاع عن أم المؤمنين عائشة رضي الله عنها من اتهامات الرافضة لعنهم الله IN DEFENCE OF THE MOTHER OF THE BELIEVERS 'Ā'ISHAH (رضي الله عنها) FROM THE ACCUSATIONS OF THE RĀFIDĀH (لعنهم الله)

The Imaam, the Mujaddid, Shaykh Muqbil bin Haadi Al-Waadi'ee (رحمه الله وأسكنه فسيح جناته):

"And from their imitation of the Jews, the Jews accuse Maryam (عليها السلام) with *Fabisha* [i.e. to commit indecency (illegal sexual intercourse, etc.)] and likewise the *Rafidah*¹ accuse 'Ā'ishah (رضي الله عنها) of *Fabisha*. And this is *Kufr* (disbelief) because it is denial of the Qur'ān. And also for their finding faults with the Prophet (صلى الله عليه وعلى آله وسلم), whom Allaah have chosen.

As for the innocence of Maryam, Allaah (سبحانه وتعالى) said:

﴿واذكر في الكتاب مريم إذ انتبذت من أهلها مكانًا شرقيًا * فاتخذت من دونهم حجابًا فأرسلنا إليها روحنا فتمثل لها بشرًا سويًا * قالت إني أعوذ بالرحمن منك إن كنت تقيا * قال إنما أنا رسول ربك لأهب لك غلامًا زكيا * قالت أنى يكون لي غلام ولم يمسسني بشر ولم أك بغيا * قال كذلك قال ربك هو علي هين ولنجعله آية للناس ورحمة منا وكان أمرًا مقضيا * فحملته فانتبذت به مكانًا قصيا * فأجاءها المخاض إلى جذع النخلة قالت يا ليتني مت قبل هذا وكنت نسيا منسيا * فناداها من تحتها ألا تحزني قد جعل ربك تحتك سريا * وهزي إليك الجذع تساقط عليك رطبًا جنيا * فكي واشربي وقرّي عينا فإما ترين من البشر أحدا فقولي إني نذرت للرحمن صومًا فلن أكلم اليوم إنسيا * فأتت به قومها تحمله قالوا يا مريم لقد جئت شيئا فريا * يا أخت هارون ما كان أبوك امرأ سوء وما كنت أمك بغيا * فأشارت إليه قالوا كيف نكلم من كان في المهد صبيا * قال إني عبدالله ءاتاني الكتاب وجعلني نبيا * وجعلني مباركا أين ما كنت وأوصاني بالصلاة والزكاة ما دمت حيا * وبرأ بوالدي ولم يجعلني جبارا شقيا * والسلام علي يوم ولدت ويوم أموت ويوم أبعث حيا * ذلك عيسى ابن مريم قول الحق الذي فيه يمترون * ما كان لله أن يتخذ من ولد سبحانه إذا قضى أمرا فإنما يقول له كن فيكون﴾

¹ They are extreme Shi'ites who are commonly known as the Twelvers (Ithnaa Asharah). A Yemeni Jew, by the name of Abdullaah bin Saba' was the founder of this group, and he appeared in the time of 'Alee (radiallaahu anhu). He instigated a revolution against the Caliph Uthmaan (radiallaahu anhu) and mustered other Muslims together for that purpose, claiming that Alee had more right to be the Caliph. He, in common with the Khawaarij, raised the banner of "social justice" for that purpose. He eventually deified Alee, declaring him to be Allaah. Alee ordered him and followers to be burned to death, but Abdullaah bin Saba' escaped to a place called al-Madaa'in. The Raafidah Shi'ah proclaim love for Alee and the Ahl ul-Bayt (family of the Prophet). Their main doctrine is that the Caliphate belonged to Alee' after the Prophet and that the Imaamate is the right of the Ahl ul-Bayt (offspring of Alee'). They declare most of the Companions to be disbelievers except for a handful, and they have specific enmity towards Abu Bakr and Umar (radiallaahu anhumaa). They claim infallibility (*al-ismah*) for their Imaams, and give them divine attributes such as knowing the unseen. **They make the issue of Imaamah (leadership) to be from the greatest of the pillars of the religion.** They claim the Qur'an is incomplete and have their own Qur'aan, and they curse and revile the Companions and the wives of the Prophet (alayhis salaam), this being worship for them. They also make deception (*taqiya*) to be a pillar of their religion. As they evolved they acquired other innovations, such as those of the Mu'tazilah and those of the Mushabbihah, Mujassimah. They also plunged in their morals and are the most lying and deceiving of people. The Rafidah Shi'ah are also very adept at spreading their poison. [www.aqidah.com]

And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وعلى آله وسلم , the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects. She said: "Verily! I seek refuge with the Most Beneficent (Allâh) from you, if you do fear Allâh." (The angel) said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son." She said: "How can I have a son, when no man has touched me, nor am I unchaste?" He said: "So (it will be), your Lord said: "That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).'" " So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem) And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!" Then [the babe 'Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: "Grieve not! Your Lord has provided a water stream under you; "And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you." "So eat and drink and be glad, and if you see any human being, say: 'Verily! I have vowed a fast unto the Most Beneficent (Allâh) so I shall not speak to any human being this day.'" Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing). "O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman." Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?" "He ['Iesa (Jesus)] said: Verily! I am a slave of Allâh, He has given me the Scripture and made me a Prophet;" "And He has made me blessed wheresoever I be, and has enjoined on me Salât (prayer), and Zakât, as long as I live." "And dutiful to my mother, and made me not arrogant, unblest. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!" Such is 'Iesa (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Iesa (Jesus) is the son of Allâh]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.²

We believe in Allaah and His Book and we deny the Jews, the liars.

As for the innocence of 'Ā'ishah , Allaah (سبحانه وتعالى) said:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تحسبوه شراً لكم بل هو خير لكم لكل امرئ منهم ما اكتسب من الإثم والذي تولى كبره منهم له عذاب عظيم * لولا إذ سمعتموه ظن المؤمنون والمؤمنات بأنفسهم خيراً وقالوا هذا إفك مبين * لولا جاءوا عليه بأربعة شهداء فإذ لم يأتوا بالشهداء فأولئك عند الله هم الكاذبون * ولولا فضل الله عليكم ورحمته في الدنيا والآخرة لمسكم في ما أفضتم فيه عذاب عظيم * إذ تلقونه بألسنتكم وتقولون بأفواهكم ما ليس لكم به علم وتحسبونه هيناً وهو عند الله عظيم * ولولا إذ سمعتموه قلتم ما يكون لنا أن نتكلم بهذا سبحانك هذا بهتان عظيم * يعظكم الله أن تعودوا لمثله أبداً إن كنتم مؤمنين * ويبين الله لكم الآيات والله عليم حكيم * إِنَّ الَّذِينَ يَحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ * ولولا فضل الله عليكم ورحمته وأن الله رءوف رحيم * يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَداً وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ * وَلَا يَأْتَالُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا وَلِيَصْفَحُوا أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ * إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ

² (Maryam 19:16-35)

عظيم * يوم تشهد عليهم ألسنتهم وأيديهم وأرجلهم بما كانوا يعملون * يومئذ يوقّهم الله دينهم الحقّ ويعلمون أنّ الله هو الحقّ المبين * الخبيثات للخبيثين والخبيثون للخبيثات والطّيّبات للطّيّبين والطّيّبات أولئك مبرّءون ممّا يقولون لهم مغفرة ورزق كريم

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Verily! Those who brought forth the slander (against 'Ā'ishah the wife of the Prophet صلى الله عليه وعلى آله وسلم) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?" Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allāh they are the liars. Had it not been for the Grace of Allāh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allāh it was very great. And why did you not, when you heard it, say? "It is not right for us to speak of this. Glory be to You (O Allāh) this is a great lie." Allāh forbids you from it and warns you not to repeat the like of it forever, if you are believers. And Allāh makes the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allāh is All-Knowing, All-Wise. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. And had it not been for the Grace of Allāh and His Mercy on you, (Allāh would have hastened the punishment upon you). And that Allāh is full of kindness, Most Merciful. O you who believe! Follow not the footsteps of Shaitān (Satan). And whosoever follows the footsteps of Shaitān (Satan), then, verily he commands Al-Fahshā' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islām, etc.)]. And had it not been for the Grace of Allāh and His Mercy on you, not one of you would ever have been pure from sins. But Allāh purifies (guides to Islām) whom He wills, and Allāh is All-Hearer, All-Knower. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākīn (the poor), and those who left their homes for Allāh's Cause. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment, On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do. On that Day Allāh will pay them the recompense of their deeds in full, and they will know that Allāh, He is the Manifest Truth. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karīm (generous provision i.e. Paradise).³

Al-Bukhaari (رحمه الله) said: Yahyá ibn Bukayr said that al-Layth told him upon the authority of Yūnus who narrated from Ibn Shihāb that he said: 'Urwah ibn az-Zubayr, Sa'īd ibn al-Musayyib, 'Alqamah ibn Waqqās, 'Ubaydullāh ibn 'Abdullāh ibn 'Utbah ibn Mas'ūd; all of them informed me of the narration of 'Ā'ishah (رضي الله عنها), the wife of the Prophet (صلى الله عليه وعلى آله وسلم), concerning the incident of the ifk when those people said what they said concerning her. However, Allāh would exonerate her and vindicate her of what she had been accused of; and each of them

³ (An-Nur 24:11-26)

[those individuals that I mentioned] have narrated to me a part of this narration. Some of what they have narrated reinforce and provide support for other parts of this narration, even though some of those who narrate this story are more detailed and accurate than others. So from what 'Urwah has narrated to me from 'Ā'ishah (رضي الله عنها) is the following: 'Ā'ishah (رضي الله عنها), the wife of the Prophet (صلى الله عليه وعلى آله وسلم) said:

كان رسول الله -صلى الله عليه وعلى آله وسلم- إذا أراد أن يخرج أفرع بين أزواجه، فأيتهنّ خرج سهمها خرج بها رسول الله -صلى الله عليه وعلى آله وسلم- معه. قالت عائشة: فأفرع بيننا في غزوة غزاها، فخرج سهمي فخرجت مع رسول الله -صلى الله عليه وعلى آله وسلم- بعدما نزل الحجاب، فأنا أحمل في هودجي وأنزل فيه، فسرنا حتى إذا فرغ رسول الله -صلى الله عليه وعلى آله وسلم- من غزوته تلك وقفل ودنونا من المدينة قافلين، أذن ليلة بالرحيل، فقممت حين آذنوا بالرحيل فمشيت حتى جاوزت الجيش، فلما قضيت شأني أقبلت إلى رحلي فإذا عقد لي من جزع أظفار قد انقطع، فالتمست عقدي وحسني ابتغاؤه، وأقبل الزهط الذين كانوا يرحلون لي فاحتملوا هودجي فرحلوه على بعيري الذي كنت ركبته وهم يحسبون أنني فيه، وكان النساء إذ ذاك خفافاً لم يثقلهنّ اللحم، إنما يأكلن العلكة من الطعام، فلم يستنكر القوم خفة الهودج حين رفعوه، وكنت جارية حديثة السنّ، فبعثوا الجمّل وساروا، فوجدت عقدي بعدما استمرّ الجيش، فجئت منازلهم وليس بها داع ولا مجيب، فأمت منزلي الذي كنت به، وظننت أنهم سيفقدوني فيرجعون إليّ، فبينما أنا جالسة في منزلي غلبتني عيني فنمت، وكان صفوان بن المعطل السلمي ثم الذكواني من وراء الجيش، فأدلى فأصبح عند منزلي، فرأى سواد إنسان نائم، فأتاني فعرفني حين رأيته، وكان يرآني قبل الحجاب، فاستيقظت باسترجاعه حين عرفني، فخمّرت وجهي بجلبابي، والله ما كلمني كلمة، ولا سمعت منه كلمة غير استرجاعه، حتى أناخ راحلته فوطئ على يديها فركبتها، فانطلق يقود بي الراحلة، حتى أتينا الجيش بعدما نزلوا موعرين في نحر الظهيرة، فهلك من هلك، وكان الذي تولى الإفك عبد الله بن أبي بن سلول .

فقدمنا المدينة فاشتكت حين قدمت شهراً، والناس يفيضون في قول أصحاب الإفك لا أشعر بشيء من ذلك، وهو يرييني في وجعي أنني لا أعرف من رسول الله -صلى الله عليه وعلى آله وسلم- اللطف الذي كنت أرى منه حين أشتكي، إنما يدخل عليّ رسول الله -صلى الله عليه وعلى آله وسلم- فيسلم ثم يقول: ((كيف تيكُم)) (ثم ينصرف، فذاك الذي يرييني ولا أشعر بالشّر، حتى خرجت بعدما نكحت فخرجت معي أمّ مسطح قبل المناصع، وهو متبرّزنا، وكنا لا نخرج إلاّ ليلاً إلى ليل، وذلك قبل أن نتخذ الكنف قريباً من بيوتنا، وأمرنا أمر العرب الأول في التبرّز قبل الغائط، فكنا نتأذى بالكنف أن نتخذها عند بيوتنا، فانطلقت أنا وأمّ مسطح وهي ابنة أبي رهم بن عبد مناف وأمّها بنت صخر بن عامر، خالة أبي بكر الصديق، وابنها مسطح بن أثاثة، فأقبلت أنا وأمّ مسطح قبل بيتي وقد فرغنا من شأننا، فعثرت أمّ مسطح في مرطها فقالت: تعس مسطح. فقلت لها: بئس ما قلت أتسبين رجلاً شهد بدرًا. قالت: أي هنتاه أولم تسمعي ما قال؟ قالت: قلت: وما قال؟ فأخبرتني بقول أهل الإفك فازددت مرضاً على مرضي، فلما رجعت إلى بيتي ودخل عليّ رسول الله -صلى الله عليه وعلى آله وسلم- تعني سلم ثم قال: ((كيف تيكُم؟)) فقلت: أتأذن لي أن آتي أبويّ. قالت: وأنا حينئذ أريد أن أستيقن الخبر من قبلهما. قالت: فأذن لي رسول الله -صلى الله عليه وعلى آله وسلم- فجئت أبويّ فقلت لأبي: يا أمّاه ما يتحدّث الناس؟ قالت: يا بنية هوني عليك، فوالله لقلّما كانت امرأة قطّ وضيفة عند رجل يحبّها ولها ضرائر إلاّ كثرن عليها، قالت: فقلت: سبحان الله أو لقد تحدّث الناس بهذا. قالت: فبكيت تلك الليلة حتى أصبحت لا يرقأ لي دمع، ولا أكتحل بنوم، حتى أصبحت أبكي. فدعا رسول الله -صلى الله عليه وعلى آله وسلم- عليّ بن أبي طالب، وأسامة بن زيد رضي الله عنهما حين استلبث الوحي، يستأمرهما في فراق أهله. قالت: فأما أسامة بن زيد فأشار عليّ رسول الله -صلى الله عليه وعلى آله وسلم- بالذي يعلم من براءة أهله وبأنّ الذي يعلم لهم في نفسه من الودّ. فقال: يا رسول الله أهلك ولا نعلم إلاّ خيراً، وأما عليّ بن أبي طالب فقال: يا رسول الله لم يضيّق الله عليك والنساء سواها كثير، وإن تسأل الجارية تصدقك. قالت: فدعا رسول الله -صلى الله عليه وعلى آله وسلم- بريرة فقال: ((أي

بريرة هل رأيت من شيء يريبك؟ قالت بريرة: لا، والذي بعثك بالحق إن رأيت عليها أمراً أغمصه عليها أكثر من أنها جارية حديثة السن تنام عن عجين أهلها، فتأتي الداجن فتأكله . فقام رسول الله - صلى الله عليه وعلى آله وسلم- فاستعذر يومئذ من عبدالله بن أبي بن سلول قالت: فقال رسول الله - صلى الله عليه وعلى آله وسلم- وهو على المنبر: ((يا معشر المسلمين من يعذرني من رجل قد بلغني أذاه في أهل بيتي، فوالله ما علمت على أهلي إلا خيراً، ولقد ذكروا رجلاً ما علمت عليه إلا خيراً، وما كان يدخل على أهلي إلا معي))، فقام سعد بن معاذ الأنصاري فقال: يا رسول الله أنا أعذك منك، إن كان من الأوس ضربت عنقه، وإن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرك. قالت: فقام سعد بن عباد وهو سيّد الخزرج وكان قبل ذلك رجلاً صالحاً ولكن احتملته الحميّة، فقال لسعد: كذبت لعمر الله لا تقتله ولا تقدر على قتله. فقام أسيد بن حضير وهو ابن عمّ سعد بن معاذ فقال لسعد بن عباد: كذبت لعمر الله لنقتلته، فإنك منافق تجادل عن المنافقين. فتساور الحيّان الأوس والخزرج حتّى همّوا أن يقتتلوا ورسول الله - صلى الله عليه وعلى آله وسلم- قائم على المنبر فلم يزل رسول الله - صلى الله عليه وعلى آله وسلم- يحقّضهم حتّى سكتوا وسكت . قالت: فمكثت يومي ذلك لا يرقأ لي دمع ولا أكتحل بنوم. قالت: فأصبح أبواي عندي وقد بكيت ليلتين ويوماً لا أكتحل بنوم ولا يرقأ لي دمع يظنّان أنّ البكاء فالتق كبدتي. قالت: فبينما هما جالسان عندي وأنا أبكي فاستأذنت عليّ امرأة من الأنصار فأذنت لها، فجلست تبكي معي. قالت: فبينما نحن على ذلك دخل علينا رسول الله - صلى الله عليه وعلى آله وسلم- فسلم ثمّ جلس قالت: ولم يجلس عندي منذ قيل ما قيل قبلها، وقد لبث شهراً لا يوحى إليه في شأني. قالت: فتشّهد رسول الله - صلى الله عليه وعلى آله وسلم- حين جلس ثمّ قال: ((أما بعد: يا عائشة فإنّه قد بلغني عنك كذا وكذا، فإن كنت بريئة فسيبرئك الله، وإن كنت ألممت بذنب فاستغفري الله وتوبي إليه، فإنّ العبد إذا اعترف بذنبه ثمّ تاب إلى الله تاب الله عليه))، قالت: فلمّا قضى رسول الله - صلى الله عليه وعلى آله وسلم- وعلى آله وسلم- مقالته قلص دمعي حتّى ما أحسّ منه قطرة. فقلت لأبي: أجب رسول الله - صلى الله عليه وعلى آله وسلم- فيما قال. قال: والله ما أدري ما أقول لرسول الله - صلى الله عليه وعلى آله وسلم-! فقلت لأبي: أجيبي رسول الله - صلى الله عليه وعلى آله وسلم-. قالت: ما أدري ما أقول لرسول الله - صلى الله عليه وعلى آله وسلم-. قالت: فقلت وأنا جارية حديثة السن لا أقرأ كثيراً من القرآن: إني والله لقد علمت لقد سمعتم هذا الحديث حتّى استقرّ في أنفسكم وصدّقتم به، فلئن قلت لكم إني بريئة والله يعلم أيّ بريئة لا تصدّقوني بذلك، ولئن اعترفت لكم بأمر والله يعلم أيّ منه بريئة لتصدّقني، والله ما أجد لكم مثلاً إلا قول أبي يوسف قال: ﴿فصبر جميل والله المستعان على ما تصفون﴾ قالت: ثمّ تحوّلت فاضطجعت على فراشي، قالت: وأنا حينئذ أعلم أيّ بريئة، وأنّ الله مبرّئي ببراءتي، ولكن والله ما كنت أظنّ أنّ الله منزل في شأني وحياً يتلى، ولشأني في نفسي كان أحقر من أن يتكلّم الله فيّ بأمر يتلى، ولكن كنت أرجو أن يرى رسول الله - صلى الله عليه وعلى آله وسلم- في التّوم رؤيا يبرّئني الله بها. قالت: فوالله ما رام رسول الله - صلى الله عليه وعلى آله وسلم- ولا خرج أحد من أهل البيت حتّى أنزل عليه، فأخذه ما كان يأخذه من البرحاء حتّى إنّه ليتحدّر منه مثل الجمان من العرق وهو في يوم شات من ثقل القول الذي يئزّل عليه. قالت: فلمّا سرّي عن رسول الله - صلى الله عليه وعلى آله وسلم- سرّي عنه وهو يضحك فكانت أوّل كلمة تكلم بها: ((يا عائشة أما الله عزّ وجلّ فقد برّأك)) فقالت أيّ: قومي إليه، قالت: فقلت: والله لا أقوم إليه، ولا أحمد إلا الله عزّ وجلّ، وأنزل الله عزّ وجلّ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تحسبوه﴾ العشر الآيات كلّها. فلمّا أنزل الله في براءتي قال أبو بكر الصّدّيق رضي الله عنه وكان ينفق على مسطح بن أثاثه لقرباه منه وفقره: والله لا أنفق على مسطح شيئاً أبداً بعد الذي قال لعائشة ما قال، فأنزل الله: ﴿ولا يأتل أولو الفضل منكم والسّعة أن يؤتوا أولي القربى والمساكين والمهاجرين في سبيل الله وليعفوا وليصفحوا ألا تحبّون أن يغفر الله لكم والله غفور رحيم﴾ قال أبو بكر: بلى والله إني أحبّ أن يغفر الله لي، فرجع إلى التّفقّة التي كان ينفق عليه، وقال: والله لا أنزعها منه أبداً. قالت عائشة: وكان رسول الله - صلى الله عليه وعلى آله وسلم- يسأل زينب بنت جحش عن أمري فقال: ((يا زينب ماذا علمت أو رأيت؟)) فقالت: يا رسول الله

أحبي سمعي وبصري، ما علمت إلا خيراً. قالت: وهي التي كانت تساميني من أزواج رسول الله - صلى الله عليه وعلى آله وسلم - فعصمها الله بالورع، وطفقت أختها حمئة تحارب لها، فهلكت فيمن هلك من أصحاب الإفك

"The Messenger of Allāh (صلى الله عليه وعلى آله وسلم), whenever he used to travel, would draw lots among his wives. So whomever from his wives upon whom the lot had fallen, would be the one to accompany him on his journey."
'A'ishah (رضي الله عنها) said: "So he drew lots between us for a military campaign, and the lot fell upon me. So I left along with the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) after the hijāb had been legislated and was thus transported in my own covered carriage and likewise would be mounted upon my riding animal and dismounted while I was concealed within it. So we continued until the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) had finished his expedition and began the journey back to Madinah. During the night, permission was granted to move about. So since we had been permitted to move about, I got up and walked until I had completely left the encampment. Once I had answered the call of nature, I began to return to my carriage but was surprised to discover that a necklace of mine that was made of sweet-smelling black beads had broken. So I grabbed what remained of my necklace and was detained as I searched for the rest of it. Those who were assigned to my carriage lifted it into place upon the camel which carried me assuming that I was in it. Women at that time were very lean and slim since they did not carry much extra weight. They used to satisfy themselves with small portions of food so the men were not surprised by the light weight of the carriage when they lifted it. I was also a young lady at the time. However, they drove my camel away and proceeded. I finally recovered the rest of my necklace after the army had left. Then I returned to their original encampment but there was no one there to be found. I then proceeded to the place where they had initially set down my carriage. I thought that they would realize that they had left me and return to me. So while I was seated in the place where my carriage was, my eyes became heavy and I was overcome by sleep. Safwān ibn al-Mu'attal as-Sulamī then adh-Dhakwānī used to follow the army from the rear. He was following the army during the early morning light to recover whatever may not have been visible and thus abandoned at night. He saw the blackness of a person sleeping, so he came closer and recognized me once he saw me. He had seen me prior to the legislation of the hijab. I immediately woke up when I heard him say 'innā lillāhi wa innā ilayhi rājī'ūn' once he realized who I was and immediately covered my face with my jilbāb. By Allāh he did not speak a single word to me and I did not hear anything from him except for his statement: 'innā lillāhi wa innā ilayhi rājī'ūn' until he prompted his camel to lower itself such that I could mount it without assistance. Then he began to walk leading his camel which carried me until we reached the army after they had stopped to rest from the afternoon's heat. Then whoever was meant for destruction fell into destruction. And the one who led those who falsely accused me of indiscretion was 'Abdullah ibn Ubay ibn Salūl. So after we arrived in Madinah, I began to complain of a sickness that remained with me for close to a month. The people had begun to involve themselves in the statements of those who slandered me. While this was happening, I was completely unaware. However, I began to suspect something was different while I was sick since I had not received from the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) the same level of sensitivity and empathy that I used to witness from him prior to my becoming ill. The Messenger of Allāh (صلى الله عليه وعلى آله وسلم) would enter, offer me the salāms and then say: 'How is that [young lady]?' Then he would leave. That made me suspicious but I did not suspect any evil or wrongdoing until I left after having completely recovered from my illness. Umm Mistab left with me in the same direction towards a wide expansive field located on the outskirts of Madinah where we used to answer the call of nature. We did not used to go there for this purpose except from night to night. This was before we had concealed places to relieve ourselves that were closer to our homes. And our habit was similar to the affair of the earlier Arabs who also relieved themselves far from their homes since using places inside of the home for this purpose would be difficult to bear and troublesome. So I along with Umm Mistab proceeded, and she was the daughter of Abū Rūhm ibn 'Abdī Manāf and her mother was the daughter of Sakhr ibn 'Amīr who was the maternal aunt of Abū Bakr as-Siddīq. Her son was Mistab ibn Uthāthab. As myself and Umm Mistab approached my house after having walked such a great

distance, Umm Mistab stumbled over her own garment and then said: 'Mistab is wretched!' So I said to her: How evil is the statement that you just said. How could you dishonor a man who attended the battle of Badr?! She said: 'O you there, have you not heard what he said?' 'Ā'ishah (رضي الله عنها) said: Then I said: What did he say? Then she informed me of what the false accusers were spreading, which added insult to injury. Then when I returned to my home, the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) came to me, offered me the salāms and then said: 'How is that [young lady]?' Then I said to him: Would you permit me to go be with my parents? She said: I wanted to verify this news with them. She said: The Messenger of Allāh (صلى الله عليه وعلى آله وسلم) gave me his permission, and I returned to my parents. Then I said to my mother: O mother, what are the people saying? She responded: O my daughter, don't bother yourself with that. By Allāh, there is rarely ever a woman that is beloved and held in high regard by her husband except that for her there are other wives that conspire against her. 'Ā'ishah (رضي الله عنها) said: I said: Subhāna Allāh, the people are really saying this? Then she said: Then I wept that night until the morning came. The tears would not stop falling nor could I fall asleep and then morning came and I was still crying. The Messenger of Allāh (صلى الله عليه وعلى آله وسلم) summoned 'Alī ibn Abī Tālib and Usāmah ibn Zayd since revelation regarding this matter had been delayed. He consulted both of them concerning the possibility of leaving his wife. She said: As for Usāmah ibn Zayd, then he advised the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) from what he knew of the innocence of his wife and from what he knew concerning the love that existed between them. He said: O Messenger of Allāh (صلى الله عليه وعلى آله وسلم), your family, we don't know of anything but good concerning her. As for 'Alī ibn Abī Tālib, then he said: O Messenger of Allāh (صلى الله عليه وعلى آله وسلم), Allāh has not restricted you in any way, there are many other women besides her. And if you were to ask the servant girl, she will tell you the truth. 'Ā'ishah (رضي الله عنها) then said: So the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) summoned [the servant girl] Barirah and then said: 'O Barirah, have you ever seen anything from her that would make you doubt her?' Barirah said: No, by the One who has sent you with the truth, I have never seen anything from her that I could fault her for except that she is a young lady who occasionally sleeps and leaves her family's dough unprotected such that some of the domesticated animals come and eat it. Then the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) stood up and then sought justice that day from 'Abdullāh ibn Ubay ibn Salūl. 'Ā'ishah (رضي الله عنها) said: The Messenger of Allāh (صلى الله عليه وعلى آله وسلم) announced from the pulpit: 'O Muslims, who will help me to establish justice from a man whose harm has reached me and my family? By Allāh, I do not know of anything regarding my family but good! Certainly, concerning the individual who has been accused of this, then I do not know anything about him but good. But he has never entered my household except when accompanied by me.' Sa'd ibn Mu'adh al-Anṣārī stood up and said: O Messenger of Allāh (صلى الله عليه وعلى آله وسلم), I will help you to receive justice from him. If he was from the tribe of Aws, then I will strike his neck. But if he were from our brothers from the tribe of Khazraj, then we await your command and will carry out whatever you command us. 'Ā'ishah (رضي الله عنها) said: Then Sa'd ibn 'Ubādah stood up and he was an elder member of the tribe of Khazraj. And while, before this incident he was known to be a righteous man, he was overcome by jealousy and responded to Sa'd [ibn Mu'adh] saying: You have lied! By the eternity of Allāh, you will not kill him, nor do you have the ability to kill him. Then Usayd ibn Hudayr who was the cousin of Sa'd [ibn Mu'adh] stood up and said: to Sa'd [ibn 'Ubādah]: You have lied! By the eternity of Allāh, we will most certainly kill him. And you are like the hypocrite who has come to the defense of other hypocrites. So the tempers flared between the two neighboring tribes of the Aws and the Khazraj until they were on the verge of fighting one another while the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) was still standing on the pulpit. Then the

Messenger of Allāh (صلى الله عليه وعلى آله وسلم) continued to calm them down until all of them became silent and then he too became silent. 'Ā'ishah (رضي الله عنها) said: Then I spent the remainder of that day crying so much that the tears would not stop falling nor could I fall asleep. Then 'Ā'ishah (رضي الله عنها) said: In the morning my parents were there with me. I had certainly cried for two whole nights and a day yet I could not fall asleep and the tears would not stop falling. My parents thought that my continuous crying would rupture my liver. 'Ā'ishah (رضي الله عنها) then said: Then while they were seated beside me and I was weeping, a woman from the Anṣār sought my permission to enter. I gave her my permission, and she came in sat down and cried with me. 'Ā'ishah (رضي الله عنها) said: And while we remained in this state, the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) entered. He offered his salāms and then sat down. 'Ā'ishah (رضي الله عنها) said: And he had not sat beside me since before what was said had been said. An entire month had passed, and nothing was revealed concerning my situation. 'Ā'ishah (رضي الله عنها) then said: Then the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) said: Ashbadu an lā ilāhah illa Allāh wa Ashbadu anna Muḥammadan Rasūlullāh as he sat down and then he said: 'As to what follows, O 'Ā'ishah; indeed such & such has reached me concerning you. If you are innocent of this, then certainly Allāh will vindicate you. And if you have fallen into sin then seek the forgiveness of Allāh and repent to Him. For indeed, whenever the servant confesses to his sin and then repents to Allāh, then Allāh will accept his repentance.' She ['Ā'ishah (رضي الله عنها)] said: Once the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) had finished with what he wanted to say, my tears stopped falling to the extent that I did not detect a single drop. Then I asked my father: Answer the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) on my behalf concerning what he has said. He responded: By Allāh, I don't know what I can say to the Messenger of Allāh (صلى الله عليه وعلى آله وسلم). Then I asked my mother: Answer the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) on my behalf. She responded: I don't know what I can say to the Messenger of Allāh (صلى الله عليه وعلى آله وسلم). Then 'Ā'ishah (رضي الله عنها) said: I said, and at that time I was a young woman who hadn't read a lot of the Qur'an: Certainly, by Allāh, I have come to realize that you have surely heard enough of this speech that you may have come to accept it within yourselves and perhaps even believe it. So if I were to say to you that certainly I am innocent and Allāh knows that I am innocent, you still may not believe me. And if I were to confess to this [while I am innocent of it] and Allāh knows that I am innocent you may believe me. By Allāh, I don't know of an example that I can offer you other than the example of the father of Yūsuf who said: 'So patience is most fitting. And it is Allāh whose help is sought against that which you assert' [Sūrah Yūsuf 12:18] She 'Ā'ishah (رضي الله عنها) said: Then I turned over to the other side and lay on my bed. She 'Ā'ishah (رضي الله عنها) said: At the time, I knew that I was innocent and that Allāh would ultimately be the one to prove my innocence. But by Allāh, I never thought that Allāh would send down revelation concerning my situation that would be recited. In my mind, my situation was much less significant than what might require that Allāh speaks concerning it with revelation that is thereafter recited. Rather, at the time I hoped that the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) would see something in a dream wherein Allāh would establish my innocence. She 'Ā'ishah (رضي الله عنها) said: By Allāh, the Messenger of Allāh (صلى الله عليه وعلى آله وسلم) did not leave this sitting nor did any of my family members until after revelation had descended upon him. He was overcome by the state that often accompanied revelation. Indeed, it caused pearls of sweat to descend from him in the winter because of the heaviness and weight of the speech that was revealed to him. She

'Ā'ishah (رضي الله عنها) said: And once the revelation had ended, and this state of his subsided, he was laughing. And the first word that he said after this had occurred was: 'O 'Ā'ishah, as for Allāh the Mighty and Majestic, then He has indeed vindicated you.' Then my mother said: Stand up and go to him! Then she 'Ā'ishah (رضي الله عنها) said: I said: By Allāh, I will not stand up and go to him and I will not praise another besides Allāh the Mighty and Majestic. Allāh revealed: 'Indeed, those who introduced the slander [or ifk] are a group amongst you. Do not consider it bad for you...' [Sūrah Nur 24:11] all ten of those verses. Once Allāh had revealed this concerning my innocence, Abū Bakr as-Siddīq, who used to provide for Mistah ibn Uthāthab because of his family's ties to him as well as his poverty said: By Allāh, I will never provide anything for Mistah after what he said concerning 'Ā'ishah (رضي الله عنها). Then Allāh revealed: 'And let not those among you who are blessed with affluence and wealth, swear not to give to their kinsmen, the poor, and those who have made Hijrah for the sake of Allāh. Rather forgive them and pardon them. Do you not love that Allāh should forgive you? And Allāh is Forgiving, Merciful.' [Sūrah an-Nūr 24:22] Abū Bakr said: Of course, by Allāh, I would love for Allāh to forgive me. So he then resumed providing for Mistah as he used to do and said: By Allāh, I will never withhold this provision from him. 'Ā'ishah (ز) said: The Messenger of Allāh (صلى الله عليه وعلى آله وسلم) used to ask Zaynab bint Jahsh about my affair saying: 'O Zaynab, what do you know or what did you see?' She then said: O Messenger of Allāh (صلى الله عليه وعلى آله وسلم) I am very protective of my hearing and sight. I do not know anything but good. 'Ā'ishah (رضي الله عنها) said: And out of all of the wives of the Messenger of Allāh (صلى الله عليه وعلى آله وسلم), she was the one who used to compete with me the most for their husband's affections. But Allāh has safeguarded and protected her with piety and righteousness. However, her sister Hammah, continued to fight on her behalf and aggravate the situation so she thrust herself into ruin along with those who promoted and spread this evil and slanderous lie."

We believe in Allaah, His Book and the *Sunnah* of the Messenger of Allaah (صلى الله عليه وعلى آله وسلم). And we disbelieve in the sayings of the *Rafidah*, the people of misguidance and deviation."⁴

⁴ Source: Ilhaad Al-Khumayni

Translation of the hadeeth of Ifk taken from Abulayth Qasim's [blog](#).

Translation of the meanings of the noble Qur'ān taken from www.thenoblequran.com